

# THE MANIFESTO

JUNE, 1899.

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## Books & Papers.

**EGYPT IN HISTORY AND PROPHECY**, by Robert Patterson. The opening paragraph of the book gives a better illustration of what might be expected, than anything that we might write. "Pharaoh has risen from his tomb and ascended the pulpit at Alexandria. The Lord has summoned the nations by the roar of forty-ton British cannon, and the telephone and telegraph have repeated the sound around the globe. When God sends such a summons to the church, and puts such a preacher in the pulpit, the nations had better listen to the sermon." Published by H. L. Hastings, No. 47 Corn. Ill, Boston, Mass.

**TEAPOT PHILOSOPHY**, by Walter L. Linton, Price 25 cts. The author says that TEAPOT PHILOSOPHY was suggested by a Chinese teapot that he sent to his sister. The book also contains "A Plea for Humanity." Published by the author, 45 Rush Street, Chicago.

The following pamphlets, dealing with various phases of Vegetarianism have been received. **RELIGION AND VEGETARIANISM**, 5 cts. each, per doz. 50 cts. **A DOCTOR'S IDEA OF VEGETARIANISM**, 3 cts each, per doz. 30 cts. **SALINE STARVATION AND HOW TO AVOID IT**, by Charles D. Hunter, M. D. 5 cents each, per doz. 50 cts. **CLERICAL SPORTSMEN**, 5 cts each, per doz. 50 cts. Published by the Vegetarian Co. McVicker's Bldg. Chicago, Ill.

**WORD AND WORK** is a monthly magazine published by the Christian Worker's Union, and edited by Abbie O. Morrow of New York, editor of the "Sunday School Lesson Illustrator." The May number contains by the Editor "Christian Science;" It is Un-Christian and Anti-Christian." It contrasts extracts from Mrs. Eddy's principle book with the Bible. "God's Lessons," and other articles, "Going Without Breakfast," by George Pentecost, "Proofs of Humble Love," by George D. Watson, "Persecuted," by Seth Rees, "Saved from Death," by Chas. W. McCrosson, etc. It has a full page photo engraving of the editor with her autograph and is filled with spiritual reading for old and young. Send five cents (stamps accepted) for a sample copy to S. G. Otis, Springfield, Mass.

"**UNBELIEF A SIN**" by Rev. Edmond Hill, C. P. Price 5 cents. Address, Notre Dame, Ind.

When and where the first attempts in the art of printing were made can not be with certainty ascertained because the earliest work printed by Gutenberg bore neither date nor name. The reason for this was obvious. The earliest printed books were made to resemble writing and sold as such. This much is certain—that movable wooden types were first employed by him about the year 1438. In 1443 he returned to Mayence and formed a great friendship with Johannes Fust, or

Faust, who agreed to loan him eight hundred guilders at six per cent for five years, but four years passed before the wealthy goldsmith would advance the money because Gutenberg would not admit him into the secret of his business. In 1449 the first money was advanced and a printing office set up. It was necessary to have assistance in the printing office, and one Peter Schoeffer was engaged, "he being mechanical." Peter kept his eyes open and soon found that wooden types were too slow to make, and he discovered the art of cutting the characters in a matrix so that the letters might be cast singly. Instead of telling Gutenberg, his employer, he went to the money lender and persuaded him to advance more money so that Schoeffer might work at his invention apart from Gutenberg. So pleased was Faust that he gave Peter his daughter Christina in marriage.—*Donahoe's Magazine for May.*

Cardinal Gibbons, in answer to the question, Is the face of Christ as depicted in art a strong one? says, (as reported in **THE OUTLOOK**.) "The face of our Lord which I am most accustomed to see expresses both strength and kindness." Bishop Potter, on the contrary, thinks the art portraits "weak and inadequate," while Dr. Parkhurst says that they are "not only disappointing but repulsive." Rabbi Gotthell declares; "I have never seen a picture of the being called Saviour of the world in which strength was a marked feature, or even indicated. Naturally so, because the being was not a man of flesh and blood, but the creation of theological fancy and dogmatic construction." Many other clergymen of note join in the discussion of this question of **THE OUTLOOK**.

The Rev. Newell Dwight Hillis, D. D. pastor of Plymouth Church, Brooklyn, has become a contributor to *The Ladies' Home Journal*, and a number of articles from his pen will appear in that magazine during the year. He is introduced to the *Journal's* readers through his article, "The Secrets of a Happy Life," in the May issue, which shows him to be a most forceful writer whose present essay one can not read without getting a better and more wholesome view of life. The worst antagonism to a happy life, Dr. Hillis believes, is modern pessimistic literature, "for unhappy indeed must be the community that feeds upon misery and daily takes its dose of pessimism."

Hon. John D. Long, Secretary of the Navy, is the author of a very notable contribution to the forthcoming (June) number of **FRANK LESLIE'S POPULAR MONTHLY**, now a giant among the ten-cent magazines. It is entitled *The Building of the New Navy*; and is illustrated with nearly forty elaborate pictures and official plans, showing types of all the classes of United States war vessels, from the torpedo boats and destroyers to the most formidable first-class battleship, such as the new Maine, the Kearsarge and the Kentucky. In

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# The Manifesto.

PUBLISHED BY THE SHAKERS.

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Vol. XXIX.

JUNE, 1899.

No 6.

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Entered at the Post Office at East Canterbury, N. H., as Second-Class Matter.

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## LET YOUR LIGHT SHINE.

*By Elder Henry C. Blinn.*

**L**ET your light so shine before men, that they may see your good works and glorify your Father which is in heaven." *Jesus.*

This testimony of Jesus is without doubt the light of the world. Above all, he wants the disciples to make a good use of it. It is wrong, after having accepted it of God, to hide it away. Those who live in the light are made very conspicuous, and all that they may do is easily seen.

Jesus knew that his doctrine was of God and that it would save his people from their sins. He was anxious for his disciples to be stimulated, to let the light which they had received, so shine in their lives, in practical righteousness, that others not of his church, might be made better, by seeing these good works.

This new life required a special spiritual light which would harmonize with the life of Christ, and be a blessing to all who saw it. A little light is much better than none, and even this small amount may have cost the owner a great deal of burden. If you have but little light, and with this have been able to deny yourself of a little ungodliness, have been able to govern the tongue two or three times during the week, or so modified the temper that the voice has not risen above the normal key, then you can let so much light shine, and God will see all such good, commendable works, and our friends and neighbors will also see the same.

There may be those who actually hate the light, and instead, may prefer to abide in darkness. Of that class we can only repeat the words of Jesus;—

"Verily, I say unto you, they have their reward." This reward, or the result of wrong-doing, must be very unsatisfactory even to those who have received but a very few rays of light.

It is quite evident that the disciples were to occupy a new position in the religious world. Their place in the Jewish church was in common with the whole nation and no special reference had ever been made to them. Now all had changed. They had become the recipients of a new spiritual light, but had not, as yet, learned how to use it. Possibly they may have been diffident, or may have been ashamed to be known as the followers of the Nazarene.

It must have been a deep struggle in the minds of those illiterate, simple fishermen, to leave their life occupation and become the disciples of a refined, religious Teacher, who would lead them into the City of Jerusalem, and into the company of the Pharisees and Sadducees, and even into the company of the chief priests. We need not wonder that they drew back from such an ordeal, or dreaded the publicity to which their new life had introduced them. Without doubt they did draw back from this public investigation, and hesitated to speak of the "good news" of the gospel.

At this moment, Jesus meets them and says,—Let your light shine that others by seeing your good works may be able to glorify God. He knew to whom he was speaking and that the disciples were able to testify to the truth of God with confidence.

Those among whom they dwelt could hear their language and knew quite well that it was chaste, and its influence upon other minds was for the promotion of good. Their general character was also well understood, and these were the good works so open before all people. This would inspire others so readily to glorify God, that it seemed but a simple lesson to learn. Let your light shine, can not be repeated too often, and especially among those who have accepted the mission work of the Christ.

*East Canterbury, N. H.*

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### REIGN OF TRUTH.

*By Elder John Whiteley.*

God bless the hope and longing for

A gift so much desired

By every child of Mother Ann.

And may he teach us what it is

In us that is required

To do, the best and all we can

While by his love inspired.

Or patiently to wait and see  
     His will and work, divine.  
 The great salvation from our God  
 We know 'twill come in his good time.  
     Nor would we once repine,  
 To hope is joy—to wait is gain;  
     Till then, we'll kiss the rod.  
 The world hath need,—who hath not need?—  
     Of love and life divine.  
 The fount of good still overflows;  
 There is enough for every one  
     That wish Christlike to shine.  
 Let's do our best, and meekly say,  
     Thy will, O God, be done.

*Shirley, Mass.*

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## KNOW THYSELF.

*By Elder Abraham Perkins.*

OUR days, weeks and months are rapidly passing away, but they leave an impress, a concern for properties not attained. Unto mortals, what are the benefits of life? Just what we make them in conformity to rectitude and truth. In the work of the Eternal, there was a design in bringing into existence man, and also all other creations. Evidently it was for greater glory, for celestial honor, for completion of perfection of the heavens. The earth with its creations were for man's use, and, held in possession, provisional means calculated to qualify him for the enjoyment and happiness of the heavens.

So long as man is a tenant of earth, the things thereof are for his instruction and use; his rights thereto, depending upon the acts and character of his life, the manner of use he makes of the provisions designed for his wants and his happiness. Our powers should be given to work out the problem of life in a manner to bring peace and justification to ourselves, and so universal our interest, that our labors be also devoted to the interests and blessing of others. Our existence is not alone for self-pleasure; our duties are not merely for personal benefits; but as a link in the great chain of the universe, there is a responsibility to be manifested in life and a dependence upon the exercise of our powers for the maturing of the plan in the design of the All-Wise to accomplish a purposed end. With Deity man was to be a co-worker, obedient to the light and vision of duty revealed. Inability in man to conceive of all the devices of the Almighty, incapacity to fathom his creation and beginning, is without foundation of plea in favor of delin-

quency in duty or argument in support of our wills or any selfish passion. It is enough, (absolute requirement if we would become heirs of the kingdom) to make our meat and drink in doing the will of our Father in heaven, as from day to day we learn the true and protective lessons of life. Into our hands a sacred trust is committed; may we never be found to fail in loyal service.

To study our personal creation that we may know ourselves, opens avenues to find that which we seek, to give entrance where we knock, and a baptism of the spirit through repentance, confession and consecration. The hand of the Lord is not shortened, that He is not as able to-day as in the past to lead and deliver Israel. All power is his to control and consummate his purposes and settle the destiny of man, when cometh the end of all rule, authority and power put down by the Messiah, and the kingdom delivered up to God. I Cor. xv., 24.

*East Canterbury, N. H.*

## CHRISTIAN COMMUNISM.

*By Blanche L. Gardner.*

COMMUNISM apparently had its origin in the days of Abraham, for in that early period men dwelt in tents and held their property in common. In Ancient History is recorded many instances where communities have been organized on some form of communistic principles. Among this number we find Chrishna, the Hindoo Christ. He was very successful as a communist and had many devoted followers. They held all their property in common and drew their expenses from one general fund, thus, all shared alike having equal rights.

He taught many wise maxims which are worthy of remembrance,—“There should be no disagreement between your lives and your doctrine.” “Above all things cultivate love for your neighbor.” “A good, wise, and benevolent man can not be rich.” And many more that proved he guided his people in wisdom, teaching them to love and have a care for the welfare of their fellow-men.

Moses sought to introduce the spirit of communism among the Israelites when he instituted the year of the Jubilee. “Ye shall hallow the fiftieth year and proclaim liberty throughout all the land unto all the inhabitants thereof it shall be a Jubilee unto you; and ye shall return every man unto his possession—the land shall not be sold forever.”

This prevented poverty among the people, for at least once in fifty years the property was divided and returned to the original owners. The Essenes were another sect of Communists. It is supposed that they existed for thousands of ages. They are first mentioned one hundred and sixty years before Christ. Although they were the descendants of the Jews, they separat-

ed themselves from their nation and formed themselves into a community. Their fundamental principle was purity of life, and they did not countenance the marriage relation, yet there were some among them that were unable to live "as the angels in heaven" consequently they were allowed to marry, but they could not be considered of the highest rank, and were obliged to observe special laws. Each person that joined the community was required to consecrate all he possessed for the support of the society. All expenses were drawn from the one treasury. Accordingly they shared equally, having neither rich nor poor in the community.

There seems to be a similarity between Essenism and Christianity. Many have supposed and believed that Jesus received his early education among the Essenes. After Jesus was baptized he began the formation of a community. He selected twelve for his disciples who were willing to forsake all and follow him in the regeneration. One of this number was chosen to take charge of the "money-bag" and keep account of the buying and selling of this little community.

Jesus Christ was the origin of Christian Communism. When the rich young Ruler came to Jesus desiring to know what he should do to inherit eternal life, stating that he had observed the commandments from his youth, Jesus replied, "One thing thou lackest, go thy way, sell whatsoever thou hast and give to the poor, and thou shalt have treasure in Heaven; and come follow me." Was not this communism?

All who became members of the Apostolic Church "sold their possessions and goods, and parted them to all men as every man had need" for they "had all things in common." There were seven deacons appointed to look after the temporal affairs of the church. Many attempts of recent date have been made to establish societies upon a communistic principle with some form of religious belief as the bond of their union. Some have tried to maintain community of interests while retaining the marriage relation, but to date it has proved a total failure. The Shaker Church owes its success to the maintenance of these two principles,—Virgin Celibacy and Community of Interests, according to the example of Jesus Christ. Communism, without the religious life combined, has always proved a failure.

Natural inclinations lead us to seek for ourselves pleasures, wealth and worldly honors but those who enter the Christ life rise above these selfish ambitions and seek to love and serve others, consecrating all they possess to the welfare and good of others, as did the Christ who went about doing good.

*East Canterbury, N. H.*

REPENTANCE, however difficult to be practiced, if it is explained without superstition, is easily understood. Repentance is the relinquishment of any practice from the conviction that it has offended God. Sorrow and fear and anxiety are properly not parts, but adjuncts of repentance; yet they are too closely connected with it to be easily separated, for they not only mark its sincerity, but promote its efficacy.

*In Memory of Eldress ELIZA R. SMITH.**By Mary Ann Walker.**"In the midst of life, we are in death."*

A sheaf fully ripened for the house of the Lord. The Harvest Angel has gathered it home. Our loved mother has entered her heavenly home, bearing palms of victory, and rejoicing in the conquest won.

She counted no sacrifice too great that would enable her to help other souls toward God. Hers has been a long life of usefulness in the gospel cause. We loved her for her many noble, Christian virtues. Her kind and charitable disposition toward all, won for her many friends.

Those who were privileged to live under her blessed ministration, know that she was a safe counselor, true and faithful in every duty. How we shall miss her cheerful smile and her kind words! For us she has toiled with unselfish devotion, that we might gain an inheritance in the kingdom of God.

Dearest mother, words can not express the love and gratitude which we feel for the parental love and care you have bestowed upon us. You have been to us a wall of protection, through the days of youth, and guided our feet in the path that leads to peace. Still be with us, to cheer and comfort us while on the journey of life. Take our pledge that we will work for the principles of truth.

*Alfred, Me.*


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 TRIBUTE.
*By Stephen Gowen.*

"BE thou faithful unto death, and I will give thee a crown of life."—Rev. ii., 10. This is the promise to the faithful, and I know that our beloved sister, Eldress Eliza R. Smith, who has just passed from our sight, has been faithful unto death, and will receive a crown of life.

She has given her life through faithfulness and prayer, to assist others in obtaining the pearl of great price. Her interest was the temporal and spiritual interest of the gospel home, and her anxiety was that the young Brethren and Sisters might become steadfast in the life of Christ.

Her advice to those who had set out to win the prize, was to gain it by being true and honest. I trust we shall bear in remembrance, this worthy example that has so kindly been placed before us for so many years, and thus honor the memory of our beloved Eldress.

We read of those who leave large sums of money for some good cause, and we think of them as being very kind, but how much better has been this life to God, which our dear Eldress has given for the protection and happiness of other souls. Let us be faithful unto death, that we also, may win a crown of eternal life.

*Alfred, Me.*

## KINDNESS.

*By Henry C. Farmer.*

THE Christian religion enjoins, not only the loftier and more rigid excellences of the human character, but also those which are delicately amicable and tender; not only the masculine virtues, but also the feminine graces. It not only prepares its possessor to be a patriot in the great theatre of his country; a spectacle of heroic martyrdom to God, to angels, and to mankind, but a sympathizing friend in the social and domestic circle.

Love can either expand benevolence to the claims of the whole human family, or concentrate its emotions on one individual object of pity or affection. Love is kind. Kindness means, a disposition to please; an anxiety manifested to promote the comfort of our species. Pity commiserates their sorrows; mercy relieves their wants and mitigates their woes, but kindness is a general attention to their comfort. Kindness expresses itself in words that are calculated to please and to be useful.

As not only our words, but the tones of our voice are indicative of our thoughts and feelings, it is important that we be careful both as to what we say, and how we say it. Half the quarrels which disturb the peace of society arise from unkind words, and not a few from unkind tones. We should sedulously avoid a sour, morose, chiding mode of speech, and adopt a soothing, conciliatory and affectionate style of address.

A surly tone is calculated to wound, and offend, and love, which carries the law of kindness on its lips, will, consequently, avoid it. A snappish, petulant, scolding address is in the highest degree repulsive and dissonant in the intercourse of society. We may not have, it is true, the music of sound in our voice, but it is our own fault if we have not the music of love. We need not employ grimace, fawning, sycophancy, hollow and unmeaning compliments, but we may be courteous and affectionate, and we ought to "let our speech be seasoned with salt, that it may minister grace to the hearers."

What a fascinating character is that of the man or woman of distinguished kindness; they are invested with indescribable loveliness; they may not have the glory in which the patriot, the hero, or the martyr are enshrined, but they are adorned, in no common degree, with the beauty of holiness. They carry about with them the majesty of goodness, if not the dominion of greatness.

The light of their countenance is the warm sunshine to which the spirits of grief repair from their dark retreats to bask in its glow, and their gentle words are like soft melody to chase away the evil thoughts from the heart of melancholy, and to hush in peace the troubled reflections of the distempered mind.

As they move along, distributing the pleasant and efficient expressions of their regard, it is amidst the blessing of those who are ready to perish, and

the notes of the unfortunate which they have turned to joy. When they come unexpectedly into the company of their friends, every countenance puts on the appearance of complacency, and it seems as if some good genius had come among them to bless the party. As they look around the circle with a smile of beneficence that has found an abiding place on their brows, they present the brightest resemblance to be found, in our selfish world, of the entrance of the Savior among his disciples, when he said—"Peace be unto you" and breathed upon them the Holy Spirit.

Although they neither seek nor wish an equivalent for their many acts of benevolence, their gentle spirit receives, in a full tide, the stream of consolation which has ebbed from their own breasts to fill the empty channels of their neighbor's happiness.

Who can be unkind to those who are kind to all? What heart is so hard; what mind so cruel; what spirit so diabolical, as to wound those who never appear among their race but as ministering angels? There is a magic in their tears to melt to sympathy the stubborn soul of cruelty itself, which has a tear for no one else; and no less a magic is found in their smiles, that will relax and soften the hard features of envy, and reflect for a moment the sunshine of their joy.

While they live, every man and woman is their admirer. When they die every man and woman is their mourner. While they are on earth, their names have a home in every heart, and when they have passed away they have a monument in every memory—the record of their praise—and the inscription is "Kindness brings peace and happiness to others than yourself."

*Mt. Lebanon, N. Y.*

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## CULTURE.

*By Frederic McKechnie.*

**T**HERE is such a thing as the lust of the mind. When intellectual activity is engaged in, for the sole purpose of enjoying the sensation it provides, without any regard to its effect upon the general welfare, and with no desire that it should do anything save provide this pleasurable sensation, we have what may fairly be termed the lust of the mind; and have, moreover, that which distinguishes beyond anything else, the educated classes of to-day. The activity of the press in providing the desired pabulum for these classes, is enormous.

Every year sees thousands of books published, which have no other object than the gratification of this appetite, the desire for a fresh sort of emotion, a new species of intellectual delight, and their readers busy themselves all the time in cultivating a keener and keener susceptibility to the emotions arising from the contemplation of new phases of human relationship, or in develop-

ing the faculty of enjoying the cunning arrangement in words of the old phases.

Such is what they call "culture," and in the minds of the vast majority, there is no notion that culture need include anything more. But it is a mistake. We know what culture for a flowering plant, means. It means the perfect development of the perfect blossom. For an edible plant it means the perfect development of a perfect fruit. For both it is simply the bringing into perfect outward form, the best of which they are each capable. What then does the term culture mean, when applied to man? In his case, it can only mean what it means in the case of the plant, a full and perfect development of the best that is in him. And what is that best? Is it intellect, with its power of seizing and distinguishing the forms of the world of thought? Assuredly not. Those who have narrowly observed the workings of this principle, can not have failed to notice how arrogant, combative and self-assertive it is. Its tendency, in all cases where it has sway, is to divide men, never to unite them.

Nay, that in man, which is highest, is not intellect, but something that includes intellect and is superior to intellect, the Christ. The only culture that can rightfully be called culture, is Christ-culture. Intellectual culture may supplement this, but can never be a substitute for it, the perfect fruit of the human race is not a gigantic intellect, but a Christian, yea, a Christ.

All the various phases of what the world calls culture, are significant, only as they indicate movement toward this standard.

All the various products of modern civilization,—railways, bridges, churches, ocean steamships, are of value only as they provide outlet for energies which will one day be turned toward the ideal. They have no value in themselves.

"The cloud-capped towers, the gorgeous palaces, the solemn temples, the great globe itself; \* \* \* shall dissolve, and, \* \* \* leave not a wrack behind." "The grass withereth, the flower fadeth, but the word of our God shall stand forever," and whoso hath that word in his heart, he shall not perish though all around him pass away. And so, when the world brings before us, as it frequently does, in these days, its many shining examples in the domains of literature and art, while we can not in justice withhold the praise, that in many cases is so well deserved, as disciples in the school of the Christ, to our word of admiration yet this other word we must add, "one thing thou lackest." Yea, one thing thou lackest, and that, the one thing best worth having, to gain which the world is well lost.

"Everything has its price, and if that price is not paid, not that thing, but something else is obtained." Are we willing to pay the price?

*Mt. Lebanon, N. Y.*

Obedience is better than many oblations.

## THE MANIFESTO.

JUNE 1899.

## OFFICE OF PUBLICATION.

THE MANIFESTO is published by the "UNITED SOCIETY OF BELIEVERS" on the first of each month, and is the only work issued regularly by the SHAKER COMMUNITY. Its aim is to furnish a plain and simple statement of the religious views of the ORDER and to inculcate the spirit of righteousness.

Address all communications to  
HENRY C. BLINN,  
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## NOTES ABOUT HOME.

## Mt. Lebanon, N. Y.

April.

## Average of Weather at Mt. Lebanon.

	Thermometer.	Rain.	Snow.
1898.	42.	3.5 in	8 in.
1899.	47.	$\frac{1}{2}$ "	2 "
Highest Temp. during this mo.	80	above 0.	
Lowest	" "	" "	20 "
Number of rainy days	" "	" "	3
" " snowy	" "	" "	1
" " clear	" "	" "	16
" " cloudy	" "	" "	10

May, 1899.

At present we breathe in the aroma of vernal bloom which forms the interlude to

summer and autumnal fruits. Since the opening of April, we have had but seven-eighths of an inch of rain. Although the clouds are dry, giving but a sprinkling of rain, yet the vegetable creation is donning its imperial costume. Although the winter and early spring were very trying to the human constitution, yet they proved a mantle of protection to the vegetable constitution.

Strawberry vines are strong and vigorous. If the season is propitious we shall have an unusually heavy crop. Much depends on that little word "If." Cherry and pear trees are in full bloom.

Farmers and gardeners are plying their vocation with might and main. If the weather is auspicious they should reap an ample harvest. It is excellent weather for killing weeds; clear, warm days cause them to shrivel and die.

We had our first clipping of asparagus this year, May 2nd, a fortnight earlier than last year. We have cool nights and warm days. As warmer weather displaces the cold, the health of the people keeps pace. There is not anybody in the family at present registered on the sick list.

Our Ministry arrived at our station Thursday, May 4th, where they conclude to stop for a few days.

A large company of men and teams are working on the New York State Road. The piers for supporting the iron bridge are well on the way. The Berkshire section is not commenced yet.

Calvin G. Reed.

## North Family.

May, 1899.

SPRING has now fairly arrived. Winter tarried long, and departed as one loath to go, with tardy step, but there was no tardiness in Spring's movements. At the end of April she was far away, apparently. Then, one morning, the bare trees of the day before, were showing the least tint of green. A few days later cherry trees all about, fairly sprang into bloom, and now along with apple blossoms, make a right

brave show of beauty around our hill-side home.

We are very busy, getting gardens ready for planting, and putting in a few early crops; repairing old fences, and building new ones; planting numerous fruit trees and bushes, the gift of a generous friend; destroying tent-caterpillar nests in the orchards. All these things claim our attention and help us to maintain our balance as inhabitants of a physical world.

In addition to the ordinary spring work this year, we have had to make various re-arrangements of our water pipes, owing to the operations of the contractor who is building the New State Road that runs through our lands. It has been "quite a job" for Brother Daniel to attend to this work, but the greater part of the work is now accomplished.

We are trying bee-keeping once more, and have made a beginning with five hives. Further progress in this direction will be duly chronicled.

Frederic McKechnie.

#### South Family.

May, 1890.

BIRDS, bees and blossoms,  
Blossoms, birds and bees,  
Form a merry trio  
Our old earth to please.  
Merry-making May month,  
Glad it now has come;  
Sad to part with April  
For the good it's done.  
Thirty days we've known it,—  
Known it by its rain,  
But it glided onward  
With its loss and gain.

We again record the departure of a veteran of our glorious cause; one more valued member of the household of faith has joined the ransomed army,—Sister Laura Dole, another of God's noble women, has entered the immortal home, and heard the welcome "Enter thou into the joy of thy Lord." Sister Laura was one of the Society pioneers; she united with that Society in 1826. There are at present three surviving representatives of that Commu-

nity, Br. Horace Holoway, Eldress Polly Lee, and Sr. Elizabeth Dell.

And though feeble in body  
Their spirits are strong,  
They hope soon to join  
With the justified throng.  
They are anxiously waiting  
The time to draw near  
When angels will waft them  
To the bright spirit sphere;  
Where sickness and sorrow  
And all earthly pain  
Can never, oh never  
Afflict them again.  
The precepts of Jesus  
They love to obey;  
They testify plainly  
It is a sure way  
To keep us from evil,  
And help us increase  
In heavenly beauty,  
In union and peace.

Br. John Stover is at present basking in the sunshine of Enfield, Conn. He left home Tuesday, the 2nd inst., for a visit among his old friends, the Canaanites. Sister Florence Staples, a member of that fraternity, is visiting her Mt. Lebanon friends. Joy and great gladness go with them. General good health attends our family, and all are active in securing the eternal riches.

Genevieve DeGraw.

#### Sabbathday Lake, Me.

May, 1890.

ON this beautiful Sabbath morning everything is smiling, for Nature is fully awake having taken a long sleep and now she is busy renewing her robes of verdure and in like manner the inmates of our home are making ready for the coming seasons; preparing gardens, etc.

Brother Washington Jones is at work among us in the fruit business, setting out trees and raspberry bushes, also assisting the Sisters in setting out a new strawberry bed of over 1500 plants. We find in him a faithful, interested worker, and although his tarry with us be long or

short he has reared monuments of goodwill in the trees and vines which he has planted for our future benefit.

The flowers, too, form an important industry. The Sisters have a large piece already planted to sweet peas, which, with favorable weather, we hope will yield an abundance of bloom. Later the seedlings asters, pansies, verbenas etc. which were planted in March in the greenhouse will be placed in the ground.

The tomato business is pushing, and orders for the plants come in thick and fast. Luckily Brother Delmer Wilson has enough to supply the demand, that is, if the orders do not exceed over eleven hundred dozen. Brothers Chellis Wing and John Dorrington are busy planting early vegetables for market and home use. Brother Pliny Worcester is filling Brother Thomas Noyes' place in providing wood etc. for the cooks, and last but not least our good faithful Elder William Dumont has been assisting the Ricker Bros. in running the lines between the farms.

The summer term of school is in progress with twelve pupils.

*Ada S. Cummings.*

### Narcoossee, Fla.

May, 1890.

A BETTER condition of things seems to be coming to the state of Florida. The present Legislature (styled the Iron Clad) have gone to Tallahassee fully clad in their armor, and determined to break down or make a change in the financial part of the Railroad monopolies.

The fare has been 5 cts. per mile and many think it should be only three. Express charges have been reduced. Now we think there is some hope for Florida. With all the floods and blizzards there seem to be ten righteous souls found to save the state.

On the 17th of April, the writer of these Notes, visited our gospel friends at White Oak, Ga. I remained eight days, and found the little Community, like ourselves, struggling to establish a Commu-

nistic home on the basic principles, "Purity of Life, Equality of the Sexes, and a United Interest."

Our cause needs assistance. Needs members who are willing to be harvested from the generative order, and become as Brethren and Sisters. But with all our needs we do not propose to take any backward steps by coming down from the cross of Christ.

On the 2nd inst. Br. Benjamin Gates and Br. Egbert Gillette, visited Jacksonville, to attend the Horticultural Convention, hoping to get a few notes of interest on the subjects of Horticulture and Agriculture in Florida.

On May 3rd the mercury stood at 94 deg. Fahr.

*Andrew Barrett.*

### East Canterbury, N. H.

June, 1890.

"BE it ever so humble, there's no place like home" floats out upon the spring air to the rhythm of the scraping and scouring, the dusting and draping, the painting and polishing, which regularly succeed one another in the sweet symphony of our home life at this special season. We have indeed *stirring strains* in every sense of the term, muscular Christianity holds full sway six days in the week. The principle of godliness is evidenced by the practice of cleanliness; and we above all other people, purpose to prove its existence among us.

Vegetation has risen to the occasion, and bud and blossom are up to date. Six acres of potatoes, two early and four late varieties, are now planted. Green peas were sowed on the 20th ult. Asparagus fell under the knife the 11th inst., and rhubarb will, no doubt, be the next victim.

The spring term of school opened on the 2nd inst. under pleasant auspices. There are twenty-one pupils registered, and all have our kind encouragement in their important work.

Our good Editor has just established an interesting little institution near the child-

ren's dwelling—a veritable summer-house for the birds. The purple martins are the invited guests, but the white-bellied swallows were present at the raising, watched the proceedings with keen interest then hastened to take the new quarters and would not be driven out though measures were promptly taken for evacuation. They pugnaciously hold the fort by right of discovery and the invited guests are happily unaware of the gross insult.

Kind greetings in advance we send to our good friends at Enfield, Conn., who have at last evolved the idea that inter-visiting is a good foundation-stone in our church work. We recommend the idea for universal adoption.

Jessie Evans.

### Shakers, N. Y.

May, 1899.

THE rhymster who undertook a transposition of Bryant's "Autumn," to the tune of "The melancholy days have come, the saddest of the year," House-cleaning time is near; was certainly very wide of the mark in estimating what constituted melancholy days. House-cleaning time can not be classed in that category.

Imagine the condition of our domiciles if it were not for that periodical renovation! As it is in the material life so it is in the moral and spiritual house. How refreshing it is to enter into a habitation that has been through the cleansing, the very atmosphere seems fraught with the suggestion; keep clean,—keep clean. And how blessed it is to meet the individual life whose spiritual atmosphere reveals the condition of a house that is clean.

At present some are turning things topsy-turvy and with paint and kalsomine, our old house begins to shine. And some are on the farm and in the garden preparing the soil and planting the seed, hoping for the blessing of a bountiful harvest. Each one in the task assigned faithfully performs his duty, and receives the reward of well done.

At date of writing we have with us in the form only three of those veterans who united with the society at Port Bay, Wayne Co., N. Y. All the rest have passed over to the evergreen shores. Heavenly Father and Mother, we know that the ancients of the city are passing on; we miss them from our sight, but many times when walking in the shadow we feel their blessed presence, and we know they have laid up treasures where moth can not corrupt, nor thieves break through and steal.

Hamilton DeGruw.

### EASTER MESSAGES.

By Fidella Estabrook.

THE blest Easter is dawning in glory,  
Its quickening life the vale fills,  
It touches the hill-tops with beauty  
And wakens the long sleeping rills.  
It brings to the earth living power,  
It waits to our hearts richest love,  
To each one it bears a sweet message,  
To all, renewed life from above.

"Christ is risen," this is the glad message,  
"Christ is risen," for you and for me.  
Oh wonderful gift to us given,  
Oh bountiful love, so free.  
No more in the grave, then seek him,  
For behold, he dwells not there;  
He is risen, and reigning in glory,  
He is risen,—go seek him with care.

Ye bells that are joyously ringing.  
Tell it now to hearts lone and sad;  
Bid them leave the ways of sorrow,  
And arise, by Christ's blessing made glad.  
For he all the journey has traveled,  
He knows every trial you bear,  
His comfort shall daily sustain you,  
For he every burden will share.

Are you lost in sin's darkened pathway,  
Groping long 'mid the shadows below?  
Look above, there's a light held for you,  
Angels bend a word to bestow.  
Then listen, the voice sweet and tender  
Calls,—Arise, leave the doubts of the past,

"Come to me," to your true, waiting  
Savior,  
I will help, I will guide, to the last.

Has your lamp grown dim, my brother?  
Does its light burn feebly and low?  
The light of the world beams around you,  
Touch it now, 'twill make your own glow.  
Are you fainting and weary, my sister?  
Take heart, your Savior is near,  
And to you, as of old, he whispers,  
I am with thee, my child, do not fear.

Oh ring bells, ring the glad story,  
And swing lilies tall and fair,  
Tell the whole world "Christ is risen"  
He is reigning in love "over there."  
"Over there?" not always—not ever,  
But here with us now, to-day,  
For he said, I will come again surely,  
I will come and abide alway.

Then list, for the message is sounding,  
There's a word for each needy one,  
A comfort for each saddened spirit,  
For the faithful a joyous "Well done."  
What word have you from the Father?  
What gift so precious and true?  
'Tis coming, this wondrous blessing,  
'Tis coming to me and to you.

There are treasures of strength and of  
courage,  
There are measures of love so free,  
There is grace for the tried and tempted,  
There is mercy as wide as the sea,  
There is peace, heavenly peace for the  
worker,  
Toiling each day for the King,  
There is joy unbounded, eternal,  
For those who to his cross cling.

There is tenderest love for the erring,  
Who repentant cries, "Save, Lord, I pray,"  
There is comfort, and blessing, and glory,  
And love, endless love, alway.  
For from out of earth's dreary prison,  
Christ arose, the once crucified,  
That we too may rise in his spirit,  
In his likeness awake, satisfied.

And in that house of bright glory,  
A mansion he has gone to prepare,

A place which each faithful toiler  
In his blest presence shall share.  
Then let not your heart be troubled,  
Nor fear your spirit e'er know,  
For he is ever beside you,  
To guide wherever you go.

*West Pittsfield, Mass.*

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## From the Bible Class.

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### BLESSINGS OF THE GOSPEL.

*By Sadie J. Pineo.*

We read that God sendeth his rain on the just and on the unjust and maketh the sun to shine on the evil and the good.

So it is with the gospel. Salvation is offered freely to all souls who will come and drink of the waters of life, no discrimination being made between high and low, rich and poor, for our Savior said, "I came not to call the righteous, but sinners, to repentance." Souls having a knowledge of the higher life but being unwilling to walk in the strait and narrow way, realize the fulfillment of the text, "If the light that is in thee be darkness how great is that darkness." But those who accept Christ and willingly become his disciples, leaving all for his sake, become participants in the joy promised to the pure in heart, the meek, and those who hunger and thirst after righteousness. "E'en though stricken 'neath the rod," the true child of God is confident that the hand that chastens deals in tender mercy, for a divine parentage knoweth that we have need of these things.

The gospel takes souls from nature's garden and transplants them into the garden of Grace, where they are nurtured by the rain and the sunshine of Heaven. As the spotless lily comes up from the blackest mud, so the soul, touched by the power of the gospel, rises from the mire of a fallen nature, and blooms in fragrant beauty, having struck its roots so deep that neither storm nor flood has power to destroy it.

The Christ spirit says—"Every plant which my heavenly Father hath not planted shall be rooted up," hence the necessity of the injunction, "Watch and pray," lest while men sleep the enemy comes and sows tares, which, when grown will choke the good seed.

*East Canterbury, N. H.*

## THE FOOD WE EAT.

No. 4.

*By Elder H. C. Blinn.*

THE Zulus use for food many of the wild, as well as, some domesticated animals, and should an elephant be captured very little of this wonderful beast would be thrown aside. After cutting a passage through the side of the huge creature, several men crawl inside and pass out everything as they can cut it away. The hot sun helps them in their work as they seem to prefer the meat after reaching the first stages of putrefaction. The intestines are emptied of their contents and then filled with blood and subsequently made into a pudding. That is quite like more civilized nations who on slaughtering the swine, clean the intestines and then fill them with scraps of meat and eat them as sausages.

"The trunk of the elephant is cut into slices and baked, and the feet are taken off and roasted."

"The stomach of the rhinoceros is considered a delicacy. It is cleaned and then filled with scraps of meat, fat, blood and other ingredients and then cooked. Scotch travelers say it is like a dish of their native land. Corn and millet are also included in the articles of food. Locusts are steamed in a kettle and then put in the sun to dry. They are then shaken till the wings and legs drop off when they are stored away in baskets, the same as they would corn. These locusts are eaten whole, and as a luxury they add a little salt."

"Several of the tribes in South America are omnivorous eaters. They make no

discrimination of the animals which they eat, and the carnivorous are devoured as readily as are the others. Many of these tribes have no use for salt or spices in the preparation of their food."

The Fijians and New Zealanders were cannibals, and yet obtained much of their food from the ocean. They were not especially nice, as the Fiji chief invited us to dine with him and each person was served to a whole baked iguana or lizard. Shrimps are placed between pieces of bread and eaten as sandwiches.

One account speaking of the Brazilians, says, they eat snakes, monkeys and iguanas. To dine on snakes and monkeys, might seem to be an heroic effort, even though they were served by a first-class cook, but an iguana pie or iguana steak, so much relished by the Brazilians would evidently be a little too much for a civilized stomach.

The iguana belongs to the family of lizards and sometimes grows to a large size, measuring some four feet in length. This repulsive reptile, is quite at home either on the land or in the water. Rev. J. G. Wood writes;—"From the aspect of this long-tailed, dewlapped, scaly, spiny lizard, most persons would rather recoil and the idea of eating the flesh of so repulsive a creature, would not be likely to occur to them."

They eat small fish, alive, without the trouble of removing any of the parts. They also eat rats and sharks, as they think their idol god dwells in them."

"Dr. Kane in his arctic expedition says that Esquimaux take the stomach of the reindeer, just as it comes from the animal and cutting it into slices, place it upon the table."

An African king was invited to dine with some white people, and was presented a dish of beautiful strawberries with cream and sugar. This was a new dish for the King and he expressed his pleasure by saying, "This, is very nice," but as he thought of his rare dish at home, he remarked, "But did the white man ever eat any baked ants?"

In the above we find two dishes of delicious flavor, and it is a matter for custom and the nerves of taste to decide which shall be accepted.

We copy some notes from the valuable work on "Health," by Dr. R. D. Mussey. This eminent physician was a professor of anatomy and surgery at Dartmouth College, N. H. and a professor of surgery in the Medical College of Ohio.

"Man is omnivorous by practice. Probably not a single species of animal was ever found that has not been tried for the food of man. Beasts clean and unclean, serpents, lizards, toads, grubs and spiders have all contributed to make out the variety, regarded as a necessity of the human appetite. Humbolt in South America saw the centipedes or "thousand legs" as we should call them, some of them a foot and a half long, dragged from their holes and eaten alive by the children. The white ants of Africa are put alive into a dry kettle or frying pan, and when duly roasted over a slow fire, are eaten by handfuls as we eat parched corn. Spiders are eaten by the inhabitants of New Caledonia, and Lalande a famous French astronomer ate the spider as a delicious morsel. Rattlesnake soup has furnished a rich and savory repast for the hunters of North America.

The eating of much fatty food tends to corpulency, and this condition may be regarded as a form of disease. It was a divine injunction to the Israelites, that, "It shall be a perpetual statute for your generations throughout all your dwellings that you eat neither fat nor blood."

Large eaters have become large men, and Krocher of Berlin weighed 450 lbs. Ultimately he became too fat to walk or stand alone. In our own country the annual feasts of Thanksgiving and Christmas, it may be presumed, seldom or never pass without extra work for the physician if not for the undertaker.

Dr. Foote says,—“Mexicans eat a large yellow worm found on the Maguey plant, and they call the dish Maguey butter. The Africans eat elephants, hippopotamus, giraffe, zebra, antelope, wild ants, leopard,

lion, alligator, crocodile, eggs of reptiles, lizards, wild cats, panthers, wolf, opossum, musk rat, porcupine, spiders, rats, locusts, birds' nests, and nearly every insect.”

In Alaska the people are as saving of the whole reindeer as the Africans are of the elephant. The flesh is dried or smoked and can be kept indefinitely in such a climate. The blood is drunk warm and every part of the body utilized in some way. The surplus blood is preserved by freezing and then used for puddings. The stomach and contents are frozen for special delicacies.—*Scientific American*.

(To be continued.)

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## Deaths.

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Charlotte Hart, at Enfield, N. H. April 3, 1899. Age 83 years, 5 months and 23 days.

A true, sweet, loving Christian woman, gone to her eternal treasure. R. C.

Laura Dole, at Shakers, N. Y. April 20, 1899. Age 79 years, 3 months and 19 days.

Sister Laura came into the Society when a child seven years of age. She has spent a long and useful life among the Believers, and has occupied positions of care and trust. She was a faithful burden-bearer, being for many years a nurse, and afterward, family Deaconess. E. E. W.

Eldress Eliza R. Smith, at Alfred, Me. April 20, 1899. Age 68 years and 1 day.

"Many daughters have done virtuously, but thou excellest them all." F. C. C.

Marcia M. Bullard, at Ayer, Mass. May 7, 1899. Age 76 years, 10 months and 26 days.

Sister Marcia was led in early life to espouse a cause she deemed best for her spiritual unfoldment. She has given a long and eminently useful life to its service. Always true and steadfast to principle, Sister Marcia is well known, as she has long filled places of trust, and with unflinching integrity. Her worth is approved by all who know her, and her rest is well earned. M. Mc. L.

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